

THE
CHRISTIAN HERALD.

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AMERICAN SOCIETY FOR EVANGELIZING THE JEWS.

In one of our preceding Numbers we led our readers to expect, at no distant period, an account of the measures which have been pursued in this place for some time past, to devise a plan for engaging Christian zeal and benevolence in the important work of attempting to evangelize the Israelites dwelling among us. We have thought it advisable to defer the publication of the steps which were taken from time to time on this subject, until they should assume a systematic and settled form. These proceedings having lately resulted in the organization of an Institution for the purpose of prosecuting the object with method, permanency, and efficiency; and the following statement of the origin and formation of that Society, together with its Constitution, and an address to Christian brethren on the subject, having been ordered to be published, we embrace with much pleasure the opportunity of realizing the expectations, and, we trust, rejoicing the hearts of many of our readers, by now presenting them with these particulars.

Statement of facts respecting the origin and formation of the Institution.

WHILST Societies have recently been organized in Britain, with auxiliaries in other parts of Europe for the conversion of the Jews, the Church of Jesus Christ on this side the Atlantic, has hitherto done nothing, or next to nothing, to recover and restore to the fold of its Saviour that once distinguished, now dispersed, but still wonderful people.

A solemn statement of these facts was laid before the Consistory of the Reformed Dutch Church in the city of New-York by one of its members, on December 2d, 1813; which being duly considered, it was

Resolved, "That this object is worthy, in the opinion of the Consistory, of the attention of the Church, and that it be recommended to the Rev. Classis of New-York to take the subject into their serious consideration, and by the appointment of monthly lectures, or in such other mode as to them may seem meet, endeavour to promote the conversion of the Jews, provided the measure appears to be proper, seasonable, or in any degree attainable."

At an ordinary meeting of the Classis of New-York, held in the city of New-York, October 13, 1814, the following minute was entered on their records, namely, "the resolution of the Consistory of New-York brought forward at the last ordinary meeting on the state of the Jews having been considered,

Resolved, That a Committee be appointed to inquire whether any, and if any, what extra means can be adopted by Classis, to effect the great object contemplated in that resolution, and

That said Committee be empowered to devise and mature a plan on that subject, to be laid before Classis, as soon as may be practicable, for their approbation."

That Committee was accordingly appointed, and directed their attention to this subject without delay.

The first objects of that Committee were to ascertain

The number of Jews now residing in this city :

The disposition manifested by them toward their own religious institutions, and toward Christians :

Whether they were willing to receive religious instruction :

The best method of communicating such instruction :

What were the first steps taken for their conversion by the Society instituted for that purpose in London.

When they had obtained all the information they could procure on these points, a sub-committee was appointed to draft a report to be laid before Classis ; owing, however, to the discouragement arising out of the inquiries of the General Committee in relation to the Jews, to the occasional absence of its members from the city, and other causes, the report above mentioned was not presented until the 18th of Sept. 1816.

Mr. Joseph Samuel C. F. Frey, who had lately been connected with the Society for the conversion of the Jews in London, and had recently and unexpectedly arrived in this country, was providentially present at that meeting.

The report submitted to the General Committee, and which embraced several plans for the conversion of the Jews, was approved, and ordered to be laid before Classis at their next ordinary meeting, which was accordingly done ; and the same having been received, and entered upon the minutes of Classis, it was resolved, to adopt the first plan proposed in that report, the substance of which was to attempt the conversion of the Jews by instituting a Society for that purpose, embracing the whole Evangelical interest of this city. The Committee of Classis was then enlarged, and directed to use their influence without delay, for carrying that plan into effect.

At a meeting of a number of persons of different religious denominations convened, in pursuance of public notice, at No. 10 Garden-street, in the city of New-York, on Wednesday the 6th day of November, 1816, for the purpose of considering the expediency of forming a Society for evangelizing the Jews, it was unanimously

Resolved, That it is expedient to form a Society for that end. A Committee was then appointed to draft a Constitution and an Address to the public. At a meeting publicly called by that Committee the 30th of December, 1816, the Society was regularly organized, and the following Constitution and Address were adopted, and ordered to be published.

CONSTITUTION.

I. This Society shall be known by the name of *The American Society for evangelizing the Jews*. Its sole object shall be to make every possible and proper exertion, in dependence on the blessing of the God of Abraham, to bring the Jews to the acknowledgment of Jesus Christ of Nazareth as the true Messiah, and to the experience of the power of his grace.

II. Any person paying three dollars annually, shall be a member of the Society, or thirty dollars at one time, shall be a member for life.

III. The Society shall meet annually in the city of New-York, on the last Monday in December, at 10 A. M.—Fifteen members shall constitute a quorum for the transaction of business.

IV. At the annual meeting there shall be chosen by the Society, a Board of Managers, consisting of a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and seven others: any five of whom shall be a quorum.

V. The Board of Managers shall conduct the business of the Society, enact their own By-laws, call special meetings, dispose of the funds, and fill vacancies in their own Board. They shall meet statedly the third Thursday of every other month, beginning with the month of January, at such place as they shall adjourn to from time to time, in the city of New-York.

VI. The President, or in case of his absence, the Vice-President, at the request of any two Managers, may call a special meeting of the Board.

VII. This Constitution may be altered by the vote of two thirds of the Members present at an annual meeting of the Society, on the recommendation of the Board of Managers.

OFFICERS.

Rev. Dr. *Philip Milledoler*, D.D. President.

Peter Wilson, L. L. D. Vice-President.

Mr. *John E. Caldwell*, Corresponding Secretary.

Rev. *Alexander Gunn*, Recording Secretary.

Mr. *Thomas Storm*, Treasurer.

Other Managers.

Rev. *John Williams*, Rev. *J. M. Matthews*, Rev. *R. B. E. M'Leod*, Rev. *John Knox*, Mr. *Isaac Sebring*, Mr. *Matthias Bruen*, Mr. *John Nitchie*.

[The Address will be given in our next.]

THE SUNDAY SCHOOL TEACHER'S GUIDE.

By the Rev. J. A. James, of Edgbaston, England.

Our readers will observe on the cover of this Number an advertisement of the above named work, which has lately been re-printed in this city for the "Female Union Society for the promotion of Sabbath Schools," and is for sale at their Depository.

Several Essays have been published in Great Britain, under different forms, on the subject of conducting Sunday School instruction. In some of them which we have had an opportunity of reading, we have seen many excellent hints and important directions for the guidance of Teachers in the performance of the duties connected with this beneficent undertaking; but have met with nothing which treats the subject in so profound, able, and interesting a manner as the work above mentioned.

After a short PREFACE, in which the design of the Treatise is stated to relate to the *moral*, not the mechanical part of the institution,—a summary account is given, in THE INTRODUCTION, of the rise, progress, and improvement of the Sunday School system.

The remainder of the book is divided into eight CHAPTERS, which treat—1st, of the object which the Teachers should have in view as the ultimate end of all their labours, namely, the salvation of immortal souls:—2d. the qualifications which every teacher should seek to possess:—3d. the manner in which they should discharge the duties of their office:—4th, their duties towards each other:—5th, the temptations to which they are peculiarly exposed:—6th, their discouragements:—7th, the most effectual means of keeping up the spirit of the office:—8th, motives to diligence in the work.

In discussing these topics, the judicious and pious author keeps constantly in view the all important idea, that this labour of love is calculated in its nature, and ought to be performed in such a manner as to advance the most exalted and beneficent purposes, involving not only the temporal, but the eternal welfare of its subjects. He represents the requisite qualifications of those who engage in the instruction, to be of a character much above what is supposed by many to be sufficient for the employment. *In order to promote the highest and the ultimate end* of Sunday School teaching, he considers it essential that the instructor "be a partaker of real religion," having an experimental as well as a theoretical acquaintance with the great truths of Divine revelation, and exemplifying them by a consistent walk and conversation. These, with other dispositions and acquirements of a subordinate kind, which ought to be possessed and exercised by all the teachers, are illustrated in a very luminous, forcible, and interesting manner.

In the developement of the important principles relating to character, temper, and conduct, which are constantly called into practice in the discharge of the duties of this office; and in the exposition of the various

difficulties, discouragements, temptations and trials to which the teacher is subject, there is displayed such a thorough and accurate acquaintance with whatever has a tendency to impart dignity, interest and usefulness to this system of instruction,—such an ardent desire to make it subservient to the best ends,—such discernment, accompanied with urgent and affectionate appeals to the conscience, in directing to the attainment of these ends,—as eminently to entitle the work to the very appropriate appellation of ‘the Sunday School Teacher’s Guide,’ in the best sense of the term. In addition to this, there runs throughout the composition such a rich vein of engaging eloquence, that the teacher in perusing the work is irresistibly charmed into the love of his duty, while he is ably and profitably instructed concerning the mode of fulfilling it.

The Treatise is so good throughout, and so well calculated to be useful, that we should have been disposed to enrich our pages with a considerable portion of it, were it not for sale for the benefit of a charitable institution. We shall only insert the following passages as specimens of the work, presuming that they will suffice to prompt many of those who are engaged in Sunday School instruction, to procure that valuable little book, and use it as a directory to the duties of their office. We apprehend that very few of them will content themselves with a single perusal of it.

Extracts from the Sunday School Teacher's Guide.

Look round upon the crowd of little immortals, by whom you are constantly encircled every week; view them in the light, which the rays of inspired truth diffuse over their circumstances; follow them in imagination not only into the ranks of society, to act their humbler part in the great drama of human life; but follow them down into that valley, gloomy with the shadows of death, and from which they must come forth, “they that have done well, to everlasting life; but they that have done ill, to everlasting shame and contempt:” and while you see them plunging into the bottomless pit, or soaring away to the celestial city, say, what should be the ultimate object of a Sunday School teacher’s exertions? P. 48.

The ultimate object of a Sunday School teacher should be, in humble dependence upon divine grace, to impart that religious knowledge; to produce those religious impressions; and to form those religious habits, in the minds of the children, which shall be crowned with the SALVATION OF THEIR IMMORTAL SOULS. P. 49.

To train them up in the way of sincere and undefiled religion, is an object of such immense importance, that compared with this, an ability to read and write, or even all the refinements of life, have not the weight of a feather in their destiny.

Sunday Schools, to be contemplated in their true light, should be viewed as nurseries for the church of God; as bearing an intimate connexion with the unseen world: and as ultimately intended to people the realms of glory with “the spirits of just men made perfect.” To judge of their value by any lower estimate; to view them merely as adapted to the perishing interests of mor-

talities, is to cast the institution into the balances of atheism ; to weigh them upon the sepulchre ; and to pronounce upon their value, without throwing eternity into the scale. P. 50.

THE SALVATION OF THE IMMORTAL SOUL, a phrase than which one more sublime, or more interesting, can never drop from the lips or the pen of man, describes your last, and noblest purpose.

You may, it is true, impart a knowledge of letters, and teach the children to read even the book of God ; but to be the instrument of writing his laws upon their minds, and inscribing them upon their hearts, is an honour to which without true piety you cannot aspire.—The teacher who is earnestly seeking the eternal salvation of his children, occupies a station as far above his level who seeks nothing more than their temporal advantage, as the angel flying through the midst of heaven is above the traveller who is toiling across the low and sandy desert. If I were to delineate, in picture, the emblem of a Sunday School teacher's duty and employment, I would represent Faith and Love, like the two angels that conducted Lot from Sodom, leading between them a poor child to the cross, and while one is directing his eye to the means of salvation, the other should be pointing him to the realms of eternal glory. But will this apply to you without decided personal religion ? Oh no. If you are unconcerned about your own soul ; if you gaze with a tearless eye upon the immortal ruins that lie within your own breast ; how can it be expected you will mourn over the spiritual desolation you see in others ? How can you teach an unknown God ? How can you represent that Saviour as a pearl of great price, which to you is a stone of stumbling ? Can you illustrate in what manner the principles of divine truth should constrain the conscience, and engage the affections ; how they should become the elements of a new existence, and be breathed into the nostrils of the soul as the breath of spiritual life ? what, this without experimental religion ? No. Of all things it is most applicable to vital piety : to be taught, it must be *felt*. And as you will be without *ability*, so in the absence of this qualification, you will be equally destitute of *inclination*, to seek the highest object of the institution. Can you feel disposed to alarm, to stimulate, to admonish others, in reference to the salvation of their souls, when every word brings back upon yourself the keen reproach, "Physician, heal thyself ?" A jealous conscience would not endure the insult ; and to keep peace in your own bosom, you must soon abandon those favours abroad, which you refuse to bestow at home. If then you would start in the career of wisdom, and become candidates for a prize, which excites the ambition of two contending worlds, first become wise unto salvation for yourselves, and then, as from this mighty impulse, seek the eternal welfare of the children ; "for he that winneth souls is wise." P. 67-8.

It is vain to deny, and useless to conceal, that the office of a Sunday School teacher, is attended with no trifling sacrifices of

ease and comfort, which unless they were previously foreseen, will, in all probability, soon drive them from the work. Should these pages meet the eye of any one who is about ignominiously to retire before the face of a few unexpected toils, I entreat him to consider the importance of the cause he is disposed to abandon. Let him meditate upon the worth of souls, and call up the interests of two worlds, which depend so much upon religious instruction, and then say, if he ought not to blush at the thought of retreating. Did the Son of God labour through a life of poverty, agonize in a death of torture, for immortal souls, and will you cast from you their interests because a little sacrifice of time and ease is required on the Sabbath? Can you pretend to fellowship with Christ? If selfishness has not chilled your blood at its fountain, let it rise into your cheek with the blush of holy shame, and be the signal from this hour for rallying your retreating benevolence. *P. 94-5.*

In some cases young persons have quitted their office *because there were none in the school of equal standing with themselves in life.* What! shall pride, that disgusting and destructive vice, be allowed admission to the field of mercy's sacred labours? What! must our very compassion be made dependent on the finery which the milliner, the jeweller, or the tailor can supply to a fellow labourer, in the cause of God and souls? That the frivolous and the gay should refuse to resort to a place where correspondent glitter is not to be found, is not surprising but to refuse to distribute the benefits of instruction to the ignorant, and the blessings of salvation to the perishing, unless we have by our side one as well dressed as ourselves, seems the very climax of all that is absurd in human pride. Is this then a cause which can be ennobled by the splendour, or degraded by the obscurity, of its native supporters? Is it not enough that you are employed as the almoners of God's richest gifts, and engaged for the benefit of immortal interests? The loftiest seraph that glows, and burns in the temple above, if commissioned by his God, would accept with gratitude the office you are disposed to vacate, and in teaching the knowledge of his exalted Lord, would think himself most honourably employed, though his pupils were the poorest of children, and his associates the poorest of teachers. If however you must have fellow-workers who are your equals or superiors, you have only to look up with the eye of faith, and you would find yourself surrounded with ministers and missionaries; prophets and apostles; the wise and good of every age, who have all been pursuing, though in another way, the same grand object as you are seeking. And even all this, what is it to the thought of being, although in the humblest sense, a fellow worker with God, and Christ, in the redemption of a lost and miserable world? *P. 98.*

Pride is a vice that does not dwell exclusively in kings' houses, wears only soft raiment, and feed sumptuously every day upon lofty titles, fame, or affluence; generated in the depravity of our na-

ture, it accommodates itself to our circumstances, and adapts itself to our taste : it is found as often in the cottage, as in the mansion ; and never having tasted the richer viands of loftier elevations, feeds with avidity upon the lowest distinctions, which raise one man above another. Consciousness of superiority, whatever be the object of comparison, is the element of this most hateful disposition ; and this may be supplied even from the office of a Sunday School teacher. P. 133-4.

A spirit of earnest prayer should be the living soul of all your conduct. While your eye is fixed upon the children, your heart should be lifted up to God. You should sit down as between them and the Fountain of Life, and, while opening by instruction a channel to their hearts, seek to draw the living stream by prayer from heaven.

'Tis astonishing what an effect is produced, even on our own feelings, by fervent prayer. It elevates in our minds, and endears to our heart, every object which it embraces. It is not the pleading of an hireling advocate, who, after the most eloquent appeals, receives his fee, and forgets his client ; but the intercession of genuine charity, which is inflamed towards its object, by its own impassioned entreaties on its behalf.—Prayer will cherish all the tenderest sensibilities of the heart, and keep down the growth and influence of our natural selfishness. Did you come to the school every sabbath morning, like Moses from the mount, direct from the presence and the converse of God ; bringing all the solemn tenderness with which you had supplicated for the children at the mercy-seat, what a character would be imparted to your deportment ! The solemn air of eternity, irradiated with the beams of heavenly glory, would be visible upon your countenance ; while the meekness of Jesus, and the mercy of his Gospel, breathed forth in all your language, would admonish the children, that it was not a time for them to trifle, when their teacher had come to them with a " message from God." P. 108-9.

Could you look at the aggregate of success, which has already followed these exertions, you would behold a scene which would fix your attention in silent wonder, or wrap your heart in transports of delight. It is a fact which abundant evidence confirms, that multitudes of children have already been converted to God, blessed for both worlds, and made happy for eternity, by means of Sunday School instruction. At the very moment when you are giving vent to the sighs of disappointment, and yielding to the influence of despondency, a thousand harps are struck in heaven by a band of glorified spirits, who received their first devout impressions in a Sunday School. Could you listen to their harmony, and gaze upon their beauty ;—could you witness the seraphic glow which is diffused over their frame, and hear the rapturous praises which they pour forth to Him that sitteth upon the throne as often as they repeat the honoured name of their beloved teacher, discou-

gagement before such a scene would instantly vanish, and animated hope would fill its place. When you feel despondency creeping through your soul, send your imagination for one of these heavenly harpers, and by the song of her conversion, let her charm away the gloomy thoughts of your troubled breast. *P. 140-1.*

My fancy has sometimes presented me with this picture of a faithful teacher's entrance to the state of her everlasting rest. The agony of dissolution is closed, the triumph of faith completed, and the conquering spirit hastens to her crown. Upon the confines of the heavenly world, a form divinely fair awaits her arrival. Wrapt in astonishment at the dazzling glory of this celestial inhabitant, and as yet a stranger in the world of spirits, she inquires, "Is this Gabriel, chief of all the heavenly hosts, and am I honoured with *his* aid to guide me to the throne of God?" With a smile of ineffable delight, such as gives fresh beauty to an angel's countenance, the mystic form replies, Dost thou remember little Elizabeth, who was in yonder world a Sunday scholar in thy class? Dost thou recollect the child who wept as thou talkedst to her of sin, and directed her to the cross of the dying Redeemer? God smiled with approbation upon thy effort, and by his own Spirit sealed the impression upon her heart in characters never to be effaced. Providence removed her from beneath thy care, before the fruit of thy labour was visible. The seed, however, had taken root, and it was the business of another to water what thou didst sow. Cherished by the influence of heaven, the plant of religion flourished in her heart, and shed its fragrance upon her character. Piety, after guarding her from the snares of youth, cheered her amidst the accumulated trials of an afflicted life, supported her amidst the agonies of her last conflict, and elevated her to the mansions of immortality: and now behold before thee the glorified spirit of that poor child, who under God owes the eternal life on which she has lately entered, to thy faithful labours in the Sunday School; and who is now sent by our Redeemer to introduce thee to the world of glory, as thy first and least reward for guiding the once thoughtless, ignorant, wicked Elizabeth to the world of grace. Hail, happy spirit! Hail, favoured of the Lord! Hail, deliverer of my soul! Hail, to the world of eternal glory! *P. 165-6.*

I can trace the scene no further. I cannot paint the raptures produced in the honoured teacher's bosom by this unexpected interview. I cannot depict the mutual gratitude and love of two such spirits meeting on the confines of heaven, much less can I follow them to their everlasting mansion, and disclose the bliss which they shall enjoy before the throne of God.

All this, and a thousand times more, is attendant upon the salvation of one single soul. Teachers, what a motive to diligence!

When the deeds of heroes shall be passed over in silence, or mentioned with reprobation; when poets, except those who have sung to the harp of piety: and philosophers, except such as have

employed their researches to manifest the glory of the first cause, shall sink down without distinction in the general mass, then shall the holy useful teacher, attended by the children he had been the means of reclaiming, be presented before the face of an assembled universe, arrayed with infinite honour and glory; not the mighty host of patriarchs and prophets,—apostles and evangelists,—reformers and martyrs,—ministers and missionaries, pressing to receive their crowns, shall throw *him* into obscurity, or deprive *him* of his reward: but amidst surrounding millions he shall stand single and apart to receive the public plaudits of his judge: “Inasmuch as you have done it unto the least of these my brethren, you have done it unto me. Well done, good and faithful servant, enter thou into the joy of thy Lord.” P. 180.



We suspend our Extracts from the Appendix to the Twelfth Report of the British and Foreign Bible Society, for the purpose of inserting the following more recent intelligence respecting the progress of the Bible cause on the other side of the Atlantic.

Letter from the Rev. J. Paterson, Petersburg, June 16, (O. S.) 1816.

YESTERDAY the Russian Bible Society held its Third Anniversary in the Taurian Palace. At the appointed hour the Hall was nearly full: many strangers were present; and, among others, the eminently worthy representative of the British nation, and of the British and Foreign Bible Society, the Earl of Cathcart. When his Lordship came into the room, he pressed my hand, and, looking round on the company, observed, “Here we behold men of all nations assembled.” “Yes,” I added, “and for the most glorious purpose of sending the Bible to all nations.” Our noble President, Prince Galitzin, took his seat at the head of the table, supported on the right by that distinguished Prelate, the Archbishop Michael, and on the left by the Roman Catholic Metropolitan. The President opened the Meeting with a short but peculiarly excellent speech. The Secretary, Mr. Papoff, then read the Report—a most interesting document, in which, to show the progress made by the Society in its means, and in its work, a comparison was stated between the two first years of its existence, and the last year. One hundred and fifty-seven thousand one hundred copies of the Scriptures have been printed, are in hand, or about to be printed, in thirty editions; and sixteen different languages. Besides which, translations are preparing in the modern Russian, and Matthew and John finished; and in the Turkish with Armenian characters, of which Matthew is nearly finished: these will make the number of the languages eighteen. Facts were mentioned, and extracts of correspondence read, which proved that the divine blessing had rested in an eminent degree on the Society’s endeavours to distribute the Holy Scriptures. The poor have thereby been en-

riched, the bands of the prisoner loosened, the sick and the dying comforted, the prodigal reclaimed, and the heavenly pilgrim strengthened for his journey, and enabled to proceed on his way rejoicing. Nominal Christians, who, in consequence of their being deprived of the light of divine revelation for centuries past, either worshipped they knew not what, or were beginning to adore the works of their own hands, or to pay their devotions at the shrine of the false prophet, have seen a light shine in a dark place, until the day dawn, and the day star arise in their hearts. Heathens and Mohomedans have seen the star in the east, which in due time will lead them, through the tender mercies of our God, to the Child born, and the Son given. Such are the facts, my dear friend, contained in this Report. I wish you could with me have taken your seat behind our noble President, where you would have had the whole of this august assembly in view, and, although you would have heard these facts detailed in a foreign language, you would yet have read, in the countenances of all present, men of all nations and confessions, in a language you perfectly understand, the full import of what was detailed, in the expressive looks of astonishment and joy, of gratitude, praise, and supplication. A tribute of just commendation was paid to our great and good Patron, his Imperial Majesty. What the British and Foreign Bible Society had done for Russia, was delineated in a manner which showed, that, in this god-like cause, there was a blessing in receiving, as well as in giving. The gratitude of the Committee, and of the whole assembly, was expressed towards the noble representative of your Society, and his Lordship evidently felt the honour done to him and his country. All was profound silence till the Report was finished, when expressions of congratulation ran through the whole assembly.

From the Rev. R. Pinkerton, Moscow, April 6, (O. S.) 1816.

THROUGH the kind hand of our Lord upon me, I again find myself in the midst of Moscow, and rejoice exceedingly to behold this ancient city so rapidly rising out of her ruins in new splendour. There is an astonishing change in the appearance of Moscow, since I was here last year. Most of the brick buildings which were burnt down, are now re-built; many with great elegance; and though the vacancies between these buildings, formerly covered with wooden houses, be still numerous, and some extensive, yet these are daily becoming fewer, by the erection of new brick and wood houses. There is no part of the city now where the marks of devastation remain so apparent as on the walls and towers encompassing the Kremlin. The number of inhabitants is at present about 250,000. The affairs of the Bible Society here, are in a most prosperous state.

From the same. Moscow, May 3, (N. S.) 1816.

I HAVE this day had the very great pleasure of attending the Third Anniversary of the Moscow Bible Society. The Meeting was held in a large hall of the newly re-built palace of the late Metropolitan *Platon*, and, notwithstanding the very unfavourable state of the weather, was numerously attended, and graced by the presence of the first men in this city, both clergy and laity. The Archbishop *Augustin* pronounced a most animating and appropriate Speech, in which he dwelt, with much eloquence and feeling, on the desolated state of this metropolis, when the Society was first founded, and on the great efforts which, by the blessing of God, it had been enabled to make, to compensate, with the treasures of revelation, the losses which so many then sustained—to feed the fatherless and widows; bind up the broken-hearted; and administer comfort to the afflicted, by the distribution of that spiritual food, balm, and consolation, with which the Holy Scriptures abound. He displayed, in striking colours, the wonderful love of God to our generation, who, when infidelity, with all its train of iniquities, and wars, and confusion, and desolations, had deluged the land of Christendom with the blood of its inhabitants, was pleased, amidst this awful scene of human wo, to raise up shining witnesses to the truth, by the establishment of Bible Societies in so many different nations, and to crown their exertions with such distinguished success, in disseminating the glorious Gospel of mercy and peace. The Speech of the Archbishop made, visibly, a deep impression on the numerous audience, and prepared their minds to listen with attention to the detailed Report of the Committee; from which the following is an extract:

“Numbers of our countrymen flock daily to the Depository, to purchase, or gratuitously to obtain, the Holy Scriptures, in the Slavonic language. Before the edition was published, certain persons are known to have sent expressly to Moscow, from a distance, to get information when it would be possible for them to obtain a Bible: others, with not less importunity, have repeatedly sent letters, with money inclosed in them, begging for one Bible, at least, for the use of several families! Such is the spiritual hunger of our fellow-countrymen for the word of God, which makes known to us salvation through Jesus Christ! It is only necessary to behold with what anxiety the poor, yea, the meanest of the people, endeavour to obtain the divine Book, containing the testimony of the love and mercy of the Most High to the children of men, in order to be convinced of the salutary effects of Bible Societies, and the necessity that existed for their establishment. Parents earnestly beg for the Scriptures to instruct their children; the aged, to receive comfort and support in their declining years; the rich, to confer them upon orphans and widows; and the benevolent, to bestow them on such as are sick, and unable to pay. All these persons seem to ascribe to the Bible such a divine power,

to consider it as such an invaluable blessing, that we have much cause to exclaim, in the words of our great Redeemer: Blessed are they which do hunger and thirst after righteousness, for they shall be filled. The Bishops of Ekaterinaslof, Kursk, Tobolsk, and Irkutsk, desirous of blessing their respective flocks by the distribution of the sacred Scriptures, have ordered a great number of copies for this purpose."

From the same. Simpheropol, May 31, (O.S.) 1816.

THOUGH fully persuaded that the intelligence of the establishment of a Bible Society in any spot on the surface of the globe, will ever prove cause of the most lively gratitude and joy to the Members and Friends of the British and Foreign Bible Society, yet surely when they hear that a Branch of this noble Institution has been planted, and is taking root in the centre of a moral wilderness, such as that from whence I now address you, their feelings of joy must be peculiarly excited, and their faith in God's promise confirmed. Of the planting and watering of such a Branch in this city of the peninsula of *Tauridia*, amidst a population of 200,000 Mahomedans, and 100,000 Christians and Jews, I have the great happiness this day to inform you. This auspicious event for the inhabitants of the Crimea, took place this afternoon, in the presence of a large meeting of the most respectable persons of this city, of all religious confessions. The Meeting was opened by a chorus of sacred music; after which his Excellency the Privy Counsellor *Gegulin*, late Governor of the Crimea, a man universally honoured and beloved, rose, and in a most pathetic and appropriate speech, explained the object for which the audience were assembled. The number of Subscribers to the *Tauridian Branch of the Russian Bible Society*, is already upwards of 200, of whom 76 are Mahomedans, and five *Caraité Jews*. The Catholic Priest informed me, after the Meeting broke up, that he needed not fewer than 300 copies of the Bible immediately for the colonists established in different parts of the Crimea. A gentleman who has much to do among the Tartars, assured me, that many demands had been made of late for Tartar and Turkish Bibles, and that in the ancient Tartar metropolis, *Bakcheseraï* alone, he could dispose of at least 200 copies.

JUVENILE DEPARTMENT.

A child's reflection.

BEHOLD my affectionate parent, viewing, with anxious thought, his tender offspring. Concerned for our present happiness and future felicity, I hear him, with tender emotions of soul, begging the Divine Benediction to be bestowed on his family,—fearing he should be called to leave us in the wilderness without the guide of our youth; committing us, with the most affectionate concern, to the care of God his Saviour, entreating his favourable protection! I sit and hear his valuable instructions—warning us of the

evil of sin, and of the snares of the world! O that each of us paid proper attention to his pious counsel! I read in his countenance the deep concern he feels lest his advice should be lost, and our precious souls undone! I view his exemplary conduct to win our affections to the ways of God, and to endear the precious word of truth to us, which is the stimulus and rule of his practice.

What gratitude is due—what love should we show—and what obedience should we render to such a parent and friend!—and how does my heart pity those parents, whose affectionate care and anxious solicitude are neglected, or treated with disrespect! How do I pity those children living in heathen countries and elsewhere, who have no such concern exercised by their parents, no such admonitions, no such example shown, and whose everlasting welfare is neglected and forgotten! Their parents, living without God in the world, either totally neglect their charge, or, if they correct their children, it is not from any concern for their best interest, but to gratify their own revengeful temper, which is irritated by something done or said by the child, to which, perhaps, he was encouraged by their example; and which probably, would have given them pleasure at another time, and have excited expressions of applause. Perhaps, all the family is in gross darkness! The house, the word, and ordinances of God are neglected—no prayer used—no knowledge of the state they are in, or of the way of salvation. O, what a wretched scene! O what obligations am I under to my pious parents, who care for my soul, and who discover their concern in so many endearing forms!—How thankful am I that Managers and teachers of Sunday Schools are increasing in their concern and zeal for the welfare and happiness of numbers of those wretched objects, who are otherwise in a hopeless state! and are searching them out from their cells of mental darkness—their scenes of helpless misery, to teach them to read the word of life, and to feed them with knowledge and understanding! Go on and prosper, ye devoted servants of the Lord! Take the charge of the souls of those spiritual orphans, and bring them up in the nurture and admonition of the Lord! They cannot recompense you; but you shall be recompensed at the resurrection of the just!

From the Christian Monitor.

VIEW OF THE STATE OF RELIGION

In the Churches under the care of the Synod of Virginia.

CHRISTIAN BROTHERS—After a free conversation upon the state of religion, we are happy in being able to congratulate the churches under our care, upon the general prosperity of our charge. At the same time, we would earnestly desire to render our devout acknowledgments to the great Head of the Church, from whom the blessing is derived, and to whom the praise is due.

We have to lament, indeed, that some of our congregations appear to have grown remiss and negligent in their attendance upon the ministry of the word; and we would solemnly exhort all such

to be zealous and repent, lest the anger of the Lord should rest upon themselves and their descendants to the latest generations.

On the other hand, we have been consoled and refreshed by the intelligence, that in many of our congregations there is a silent and gradual progress in the things of religion. The number of praying people is increasing—family worship is observed—the children are catechised—the walk and conversation of members are in some good measure such as become those who *profess godliness*—attempts are making to establish Bible Classes and Sunday Schools—societies are forming for the support of missionaries and candidates for the Gospel ministry—and the general interests of religion are pursued with increasing diligence and zeal. Such is peculiarly the case in the congregations of Norfolk, Petersburg, Winchester, Leesburg, Fredericksburg, and Richmond.

In some other of our churches also, the state of things is still more encouraging. In that of Winchester an unusual degree of religious excitement has prevailed for some time past, and many have been added to the church, of such we trust whose names are in the book of life. In that of Leesburg too, there is reason to hope that the Lord has heard the cry of his people, and is visiting them in mercy. Several have already been anxiously awakened to a sense of their sinfulness, and led to seek salvation through the righteousness of Christ. A deep and solemn attention to the means of grace is still prevailing, and many are anxiously inquiring *what they shall do to be saved*.

We are further gratified to learn, that several new churches have been erected within our bounds, and that the number of those who attend upon their service is generally increasing. We are also particularly pleased to hear, that there is a fair prospect of organizing a new congregation in the county of Princess Anne, under circumstances that promise to advance the interests of religion in that section of the state.

In addition to these interesting notices, we are most happy to observe that the Theological Seminary under our care continues to enjoy the blessings of Heaven. The contributions to its funds for the year past, have been unusually liberal; and the number of its students is constantly growing. At the same time, associations of pious females and others are forming around us, still further to enlarge its resources and extend its usefulness. But above all, it affords us the highest satisfaction to find that candidates for the Gospel ministry are becoming more numerous than at any former period, and that our churches may soon enjoy the benefit of their labours.

Notwithstanding these flattering prospects, however, we have but too much reason to apprehend that many parts of our state are almost destitute of the means of grace. There is indeed a woful famine of the word of the Lord in many corners of our charge, and the cry of souls perishing for lack of knowledge is in our ears.

In several counties within our bounds the glad tidings of the Gospel are seldom heard, and the privileges of public worship, with the countless blessings that attend it, but rarely enjoyed. In the mean time, our population is rapidly increasing around us, and no adequate means of instruction are provided to meet the wants of the rising generation.

It is a consolation indeed, that in the midst of these discouragements there are some hopes of relief, and the means of procuring it are perhaps within our reach. In many of these places now overspread with moral darkness, the inhabitants are beginning to feel their way for the light of the Gospel, and may we not hope that *the day-star is rising in their hearts*? "Send us missionaries, let us hear the word," are sounds which come to us from a thousand tongues. And shall we then remain insensible under these afflicting appeals to our hearts, as men and Christians? Shall we turn a deaf ear to the cries of our own *kinsmen according to the flesh*? Shall we see them suffering and bleeding in the way, and pass by on the other side? Or shall we not rather regard their entreaties as the calls of Providence to redouble our exertions for the salvation of perishing souls?

We would therefore affectionately and solemnly call upon the members of our charge, ministers, elders, and brethren, to renew their diligence and zeal in the great work which God has confided to our care, the work of promoting the prosperity of his church, and cause, in our land. Let us come forward with united hearts and hands, with all the means that we possess, to provide missionaries, to diffuse religious knowledge throughout the community, and to extend the means of grace and the blessings of the Gospel in all the various modes which love and duty can suggest. At the same time, let us be careful to *purify our own hearts by faith*, that we may be better instruments for the work before us. And above all, let us be instant and fervent in prayer to Him from whom cometh all our help, that he may *send more labourers into his harvest*, and that the land of our charge, with the whole earth, may soon become as a *watered garden*, and as a *field which the Lord hath blessed*.

Signed by order of the Synod,

JOHN H. RICE, *Moderator*.

Fredericksburg, Oct. 30, 1816.

We have the satisfaction to announce, that the Board of Managers of the *American Society for evangelizing the Jews*, have appointed Mr. J. S. C. Frey to deliver Lectures statedly to the Jews in their behalf; and that Mr. Frey has consented to deliver one every Lord's day evening, in the North Dutch Church in William-street, the use of which the Consistory have kindly granted for that benevolent purpose.

The collections to be then and there taken up are to be for the use of the above named Society.